

job, fixed the poles, tied them down in the hemispheric form, and covered them with the mats, all ready for habitation, in the course of little more than half an hour. Since that time I have seen houses built of all descriptions, and assisted in the construction of a good many myself; but I confess I never witnessed such expedition. Hottentot houses, (for such they may be called, being confined to the different tribes of that nation,) are at best not very comfortable. I lived nearly six months in this native hut, which very frequently required lightening and fastening after a storm. When the sun shone, I came in for a share of it; when the wind blew, I had frequently to decamp to escape the dust; and in addition to these little inconveniences, any hungry cur of a dog that wished a night's lodging, would force itself through the frail wall, and not unfrequently deprive me of my anticipated meat for the coming day; and I have more than once found a serpent coiled up in a corner. Nor were all these the contingencies of such a dwelling, for as the cattle belonging to the village had no fold, but strolled about, I have been compelled to start up from a sound sleep, and try to defend myself and my dwelling, from being crushed to pieces by the rage of two or three which had met to fight a nocturnal duel."

"GOOD ENOUGH FOR HIM."

This was the language of a disciple, as one who was not a Christian, related to him the retainer of his master, and a man who had insulted him. It was a comfort to this revenged man to know himself thus approved by a disciple! But it was no comfort to me. I felt kindly toward the brother in question, and therefore I tried to make this crooked matter straight. I turned it over every way and looked at it on all sides. But I had ground instead of gaining it, for it looked worse and worse the more I examined it. Instead of having one or two odious aspects, it had many. I thought I would ask help about the matter, and see if anybody else could not make this rough place plain, and so I asked,

1. *Conscience*, an old acquaintance of mine. I gave him a full account of the matter, thinking I might be mistaken, and he would set me right. But he no sooner heard it than he looked solemn and stern. He was a person of few words, but very decided. And not one approving sentence could I get out of him, touching this matter. His whole soul went forth in the most unqualified condemnation. Repeated attempts with him resulted in the same way. Perhaps he is bigoted or unreasonably severe. I said I, "and I know he is very set in his way," and not willing to give the matter up.

2. I asked another friend, *the Gospel*, for an opinion concerning this matter. And I should think Conscience and the Gospel had had some communication together about this thing, and had agreed upon a verdict, for they came to exactly the same conclusion. I had heard that these friends of mine were generally on the same side, but thought if I could find a split between them on this point, I could turn it to the account of the accused disciple. But there was no difference in judgment between them. They both showed the same bold, stern, frowning face of condemnation. The decision of Conscience was *waif*; but the decision of the Gospel a *written* opinion. It ran thus: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you. Avenge not yourselves, but rather give place unto wrath. Therefore if thine enemy hunger, feed him; if he thirst give him drink, for in so doing thou shalt heap coals of fire on his head."

So I failed in all my attempts to straighten this crooked affair. The above mentioned, were the most wise and judicious advisers I could apply to. I believe they were impartial and unprejudiced, and, at the same time, most kind friends of the accused. I did not think it was best to go any farther. Hence there was no conclusion but that the disciple in approving revenge in another was *decidedly and palpably wrong*.

I trust that by this time the brother has the oral opinion above referred to; but I must send him the *written* opinion too, that in the mouth of two or three witnesses every word may be established, and because, in the course of this inquiry, I found I had a duty to do. The record shall in any wise rebuke thy brother, and not suffer sin upon him. P.S. N. Y. Evangelist.

ORDINATION FOR AFRICA.

A most interesting scene took place in the Presbyterian Church of Easton, Pennsylvania, on the evening of Tuesday, the 7th inst.—Mr. Thomas Wilson, a man of color, whom the Presbytery of New York had educated, under the superintendence of President Yeomans, in Lafayette College, and licensed at their last stated meeting as a probationer, having been accepted by the Board of Foreign Missions of the Presbyterian Church, was ordained on the 7th inst. with a view to his immediate departure for the land of his fathers.

Mr. Wilson is a man of a strong and original mind and of more than common energy of character. His progress in obtaining knowledge was unusually rapid during his residence at this institution, and it is questionable whether any candidate on any occasion, ever gave the Presbytery such greater satisfaction than he did in the examination on Theology. In addition to this, he has acquired considerable knowledge of Latin and Greek, as well as of English Grammar, composition, &c.

Mr. Wilson's whole heart is with Africa. He has for years yearned to labor in that benighted land. To obtain this desire, no sacrifice appeared too great, and no work too arduous. When he was apprized of the opportunity of sailing this month for Easton, he joyfully accepted it. The congregation of Easton, that principally sustained Mr. Wilson, and gave him an outpour of considerable value, was greatly interested in him, and gratified with his character, both moral and intellectual. The crowded audience on the evening of his ordination listened with intense interest to the sermon by the Rev. Mr. Junkin, and the addresses which were delivered on the occasion by President Yeomans and Mr. Gray. On the morning of the succeeding Sabbath, Mr. Wilson preached in the Presbyterian Church to an audience that literally crowded the house to overflowing. On Tuesday morning he took his departure for New York on his way to the coast of Africa, followed by the good wishes and prayers of this community.

The Brattleboro' Asylum Journal, (published by the inmates of the Insane Asylum) says: "If some of our members of Congress would spend a few weeks previous to a session in a well-regulated mad-house, we imagine the halls of Congress would less often resound to the cry of 'madness!'"

BOSTON RECORDER.

THURSDAY, MARCH 30, 1843.

GOD AND MAN AT VARIANCE.

A solemn fact this, which not a few have the hardihood to deny. To deny it however is one thing, and to disprove it another. It is a fundamental fact. The whole scheme of human salvation rests upon it. The denial of it renders the entire Revelation of God an insoluble enigma. If not at variance, where is room for "reconciliation?" What is the occasion for the humiliation of the Son of God to the death, and the mission of the Holy Spirit? Whence the necessity of the long line of prophets and apostles to instruct, and warn, and entreat men on the subject of their relations to God and eternity? It is not more certain that man is weak and dependent, than that he is sinful; and if sinful, he must be at variance with a God of holiness. It is no more certain that light is not darkness, nor good evil, nor order confusion, than that holiness and sin, wherever they exist, are antagonistic principles; and God being holy, and men sinful, they cannot be otherwise than at variance.

God claims infinite Perfection—guarding him against the possibility of error or injustice in the administration of his affairs. To this claim man demurs, and practically, if not avowedly, affirms that his ways are not equal, and that his inflections on erring humanity are often unduly severe. And when God claims to be jealous for the honor of his name—to be angry with the wicked even to death, and to cherish purposes and pursue a line of conduct, as much above the purposes and conduct of men, as the heavens are above the earth,—his claims are commonly met with the vain assumption, that as the conduct of his creatures cannot diminish his holiness, so he is indifferent to their conduct, and looks on the sinner rather with pity than abhorrence, if indeed he looks upon him at all.

And, as to the moral character of man—God affirms that his heart is deceitful above all things and desperately wicked;—that he is a child of disobedience and a child of wrath;—that he is a sinner, and that he is a sinner in trespasses and sins. Declarations like these cannot be misunderstood. Misinterpreted they may be, and perverted to the ruin of the soul. Often they are so. And man claims that his errors are chargeable to his head rather than his heart, or, that they should be put to the account of his weakness rather than his depravity. Instead of confessing himself "the chief of sinners," he thanks God that he is better than others—and instead of pleading guilty to the charge of enmity against God, he contends for his loyalty as a subject, and his affection as a child. Is there no variance here between God and man?

In regard to the standard of *action*, there is a disagreement equally palpable. God claims that his will, always holy, just and good, be acknowledged the Supreme law of the Universe—the inflexible standard by which every thought, word and action of intelligent beings shall be tried and determined. But man admits no other standard of right, in his own case, than his personal interest or convenience. His tongue is his own. His thoughts are his own. His body and spirit are his own. He admits no higher responsibility than a regard to his own happiness imposes on him. As to the law of God, it requires too much. Supreme law is out of the question. "The claim for it is unreasonable—it is contrary to nature. To be sure, God is to be loved—but man is not to be despised." Is there no variance here between God and man?

Why was man made? A question surely of some moment. God says he made him that he might show forth his glory—both in this world, and in that which is to come—that he might promote the happiness of his fellow creatures, and increase in holiness forever. But man says, practically, that he is sent into the world to heap up riches, not knowing who shall gather them—to eat, drink and be merry, till called for to a higher state of being, or, till he be annihilated—to seek his own things and not the things of others—to walk after the right of his eyes, and the desires of his heart. Is there no variance here between God and man?

Where rests the fault of man's *sinfulness*? Sin produces disorder and wretchedness even in this world, limited only by the authority that says, "hitherto shalt thou come but no further." It stands opposed to every principle of the divine government, and to the welfare of all living under that government. "It is an evil and a bitter thing." It does not exist without blame somewhere. God lays that blame upon man. "Hast thou not perceived this unto thyself?" "He that sinneth against me, wretcheth his own soul; he that let me, loath death." "O Israel! thou hast destroyed thyself." "By man sin entered into the world, and death by sin." Where God lays the blame is not a question, then. But what says man? "We are delivered to do all these abominations"—that is, "God has made us such as we are—he has brought us into the world with sinful propensities—he has thickly beset us with temptations—we can as easily avoid breathing as sinning—and how are we blameworthy?" Agreeably to this, if there be blame attached to the actual source of all the evils existing in the world (to say nothing of other worlds) it belongs not to man, but to God. Is there no variance here between God and man?

And then, as to the grand features of God's moral government. One of the most prominent of these is, that no man shall escape eternal death, except through that faith in Christ as the great Atoning Sacrifice, which works by love, and purifies the heart, and overcomes the world. Man sees no necessity for such a condition of salvation, and assumes, that pardon should flow of course from the mercy of Deity, especially, if man regret his transgressions, and abound in good works, at any period of his life. Another feature of this government is, the assertion of God's sovereign right to do what he will with his own. He hath mercy on whom he will have mercy, and whom he will he will harden. He provides a Saviour for fallen man, but leaves apostate angels to perish without hope. When men "with one consent begin to make excuse," he "compels" some to come into the supper of the Lamb, and binds others in chains and casts them into outer darkness. God glories in this. Man abhors it—contests his right to act, and avers that such a course is tyranny. We stop not to settle the question—nor to introduce other features of the Divine government to complete the illustration. It is enough to have shown, that God and man are here at variance.

We might go much further in the recapitulation of points of disagreement between God and man. But it is enough to have suggested the subject, with a few hints that may aid the reader to pursue it, in his retired moments of reflection. It is not new. It is not peculiar to "the times." God and man have ever been at variance, since the apostasy in Eden. So they ever will be till Almighty grace shall complete the conquest begun, and give the gospel to all nations, accompanied by "the demonstration of the Spirit." The fact cannot be too often too forcibly presented to our meditations. Eternal consequences, as well as present duties and hopes, depend on the cordial admission of it; and while the Holy Spirit is clearly abroad among the churches, and we are constrained to exclaim, "who are these that fly as clouds, and as doves to their windows," may we not hope that there are some among our readers, who will receive the solemn truth with reverence, and bring forth fruit unto holiness.

THE BURNT CONVENT, AGAIN.

The Romanists are driven to madness, almost, by the refusal of the Legislature to acknowledge their extraordinary claim to indemnification for the destruction of the Convent by a lawless mob. We have already given a specimen of the manner in which our legislators are assailed by the Catholic newspaper of this city. That paper now calls upon the Catholics to "appeal to the ballot-box"—to organize—to "know their strength"—to "act"—and "set a mark upon every man who is not willing to vote in favor of indemnification."

In this inflated state of mind, the Catholics make charges that they have not ventured before. The Pilot says, the mob at Charlestown was "set on by the preaching of the ministers." Such a charge would naturally enough come from that quarter; but it is somewhat surprising that it should be reiterated by those from whom a more correct and candid view of the matter might be expected. Mr. Greele, of this city, Mr. Russell, of Cambridge, and Mr. Sawyer, of Charlestown, are said by the Pilot to have "supported the order in a manner honorable to men as men and legislators." The latter gentleman is reported to have used the following language, which the Pilot repeats with great emphasis:—

"The pupils of their churches (Charlestown) were secured by the ministers of other towns, who, before the destruction of the Convent, told their hearers that they ought to bish to have a Convent in their midst, and that one stone should not be left standing upon another. It was the preaching of such ministers of the Gospel, from the city and other towns, that contributed to its fall."

If Mr. Sawyer made this remarkable declaration, he would do the cause of truth a service by giving the public the facts upon which it is founded. It is a charge of very serious import; but it cannot stand a moment unsupported by proof. Protestantism dreads no exposures. It lives by the light.

So, too, Mr. Greele—whose speech in favor of the Convent is merely declamatory and without argument—gives currency to the same groundless sentiment, that the burning of the convent was a direct measure of *Protestant* intolerance. He says, the blackened walls of the convent now stand, "as monuments of Catholic ferocity, and Protestant intolerance and hate." These are probably unguarded statements. They have no foundation in fact. Yet the Romanists industriously employ them to effect their purposes; and we are now making a great deal of political capital out of them.

INCREASE MATHER ON COMETS.

Comets have in all ages been regarded with superstitious dread. They are to a limited extent even in this age, when the light of knowledge and astronomical science ought to be effectual to dissipate entirely such a delusion. Our scientific men are improving the occasion of the present Comet's visit to enlighten the public mind as to the true nature of these harmless wanderers. Prof. Peirce, of Cambridge, delivered a lecture in this city and Salem last week, in which he gave a general history of Comets, and a scientific description of the present one. Prof. Olmsted, of Yale College, has also lectured in New Haven on the subject. Both of these gentlemen touched upon the fancied demerical character of these erratic bodies, and clearly demonstrated, by the light of astronomical science and observation, that Comets cannot exert the influence of a feather upon the earth. There are those, however, who close their eyes upon such light. They choose the darkness, before they leave to the light of the marvellous. The last number of the *Milwaukee* newspaper in this city, without saying so in many words, yet leaves the impression upon its too credulous readers, that the appearance of the present comet is not to be disconnected from the theory of the speedy conflagration of the world.

Before it was known that Comets revolved in regular orbits, and returned at regular times, it is not surprising that they should have excited fear and dread. It is a proof, however, of the proneness of the human mind to superstition, that notwithstanding the clearest demonstrations of science, these bodies should always have been regarded by some as the forerunners of dreadful calamities. Tertullian called them "God's scythes whereby he doth shear down multitudes of sinful creatures;" and Increase Mather accounted them "ominous presages of great mutations and miseries to come upon the world." We have now before us a sermon of the latter divine, preached and printed in 1680, upon the Comet which then appeared, which is entitled "Heaven's Alarm to the World." He says in his introduction:—

"As for that blazing Star, which hath occasioned this present discourse, it was a terrible sight indeed, especially about the middle of December, the stream of such a stupendous magnitude, as that no man living ever beheld the like. We have cause to fear that this Comet so appearing (first in the east in the morning, and after in the west in the evening) doth presage and portend great calamities both to the east and the west, i. e. to the world in general. That some notable day of the Lord is at hand, when such signs appear, we may believe; hence are they called *prodigia* or *premonitions*, because they show beforehand, that something remarkable is a coming."

Mr. Mather's text is, Luke 21: 11—"fearful sights and great signs in heaven." Having laid down his proposition, "that prodigious awful sights and signs in heaven, are the presages of great calamities at hand," he proceeds "to the further clearing of this doctrine, by inquiring into three things; 1. What signs and signs are the presages of calamity; 2. How it doth appear that they are so; and 3. What calamities such signs do commonly presage." It is curious to see how the learned divines come to his conclusion, that comets and meteors are "fearful sights and signs," and that, according to Scripture, "fearful sights and signs" are precursors of God's angry judgments. The third inquiry

he answers by asserting—not by proving—that such signs are presages of persecutions coming upon the church—of miserable deaths and scarcity—of lamentable deaths and destructions among men, from earthquakes, inundations, fires, &c.—and of war among nations. What the judgments and calamities presaged by the Comet were to be, he declines to conjecture; "only in general," he says, "we have cause to fear that aweing judgments are thereby signified; that the Lord is coming down from heaven with a long beam of destruction which shall sweep away a world of sinners before it." It would now be as difficult to point out the fulfillment of these dreadful predictions as it was to conjecture what the Comet presaged, or as it is now to divine what the present Comet portends. One thing is certain, that we need not the presence of Comets to remind us that God is just, and that his judgments are fearful and terrific when he comes forth to punish men.

Mr. Mather concludes his discourse with an earnest exhortation to the people of New England, and of Boston, to what he says, "hath been much talked of, but little hath been done in it, that is, reformation! reformation!" He speaks of the sins of pride, profaneness, worldliness, and general society and iniquity, which prevailed, but the only sins which he particularizes, are the following:—

"Will not the haughty daughters of Zion reform their pride in apparel? Will they lay out their hair, and wear their false locks, their borders, and towers like Comets about their heads? Will they do so until God send his arrows from heaven to smite them down? And shall there be still such a multitude of *licensed drinking-houses* (and town-dwellers frequenting them) to the shame of Boston, and to the infamy of New England, notwithstanding the testimony which God and his servants have given against it?"

AN INTERESTING SLAVE CASE.

A slave is now in the city of New York, seeking aid towards his emancipation, under circumstances which must call forth sympathy and assistance from every one who is *really* desirous of giving liberty to the captive. It is a practical case; and it is to be hoped the opportunity of doing good which it affords will not be sacrificed to any special pleadings or speculative theorizing as to its ultimate effect upon this or that system of benevolence.

The facts of the case, as we gather them from the *N. Y. Commercial Advertiser*, are, that a young married man, intelligent and well read in the Scriptures, and who has been a preacher among his brethren in bondage, was sometime ago liberated by the will of his mistress in Virginia. Some how or other the device was annulled, and the man was sold by the executors. He was purchased by a man who professed to be interested in his behalf, and who promised him his freedom when he should have earned enough at his trade (the bricklayer's) to pay for his cost. This was eight years ago. In the course of five or six years he earned and paid to his master the sum of \$1000, being nearly or quite the amount, principal and interest, of the purchase money advanced by the latter. But the master refused to fulfill his promise, and actually sold the young man for \$3000 to a trader from New Orleans, retaining also the \$1000 he had already received. Some ground is laid out for such a proceeding, but it is not worth our while to avail; and finally advanced \$2000 for his re-purchase and \$100 more for the negro trader, to induce him to relinquish his trade. The gentleman then secured to the poor slave the privilege of buying his freedom, by earning money at his trade, or otherwise; and he has permitted him, without any security but his character for honesty, to come to New York to obtain assistance. His wife and child are held in bondage by the same person who deplored him of his hard-earned money, and who will not let the husband and father see them, and who has declared that no money shall purchase their freedom.

One would think that such an outrage as this would excite the direct vengeance of Southern "chivalry." The "peculiar institution," however, is peculiarly blind, and "chivalry" never expends its energies in behalf of so degraded a being as a slave. Such cases as this are not of very uncommon occurrence. We know of a man who is at this moment laboring, with incessant application, to *buy himself a second time*. He is an intelligent, honest, and industrious dayman in a southern city, who once paid his master 12 or 15 hundred dollars, out of the hard earnings of years, for his freedom. The master, however, refused to abide by his agreement with him, and sold him at auction. He was purchased by a few benevolent gentlemen, who have secured to him his freedom, when he shall have earned the sum which they advanced for his purchase. He is now hard at work again for himself, sustained in his toils by an unquenchable love of liberty.

REVIVALS.

WESTERN RESERVE COLLEGE.—A gentleman in Hudson, O. writing to a friend in Boston, under date of March 24th, mentions the fact of an interesting work of the Spirit of God now in progress in the Western Reserve College. "A few weeks ago," he says, "there were twenty-five impenitent persons in the College. Last night I was informed that more than one third of them had expressed hope in Christ. Four or five first expressed hope yesterday. The work is powerful, yet still and silent. It is God that works in the midst of us."

MAINE.—A powerful revival is prevailing in a section of Oxford County, comprising Rumford, Greenwood, Hamilton's Gore, Woodstock, North Paris, and Vinalia. It is stated that not less than 500 persons have become true Christians in these places within the last four months. The Christian Mirror considers this a remarkable work, when the thinness of the population is taken into the account—more so, perhaps, than any yet reported. The Mirror says that there is, also, considerable religious interest in one of the most important towns on the Penobscot; and that in that region the prospects of Zion are encouraging, the churches never having wholly lost the influence of the revivals of last year.

St. LOUIS, Mo.—The revival in this place, during the past winter, has already been alluded to. A correspondent of the *N. Y. Observer* speaks of it as follows:—

"The Lord has been doing a great work here, and many have been led to turn from their sins unto holiness."

the impenitent to turn unto the Lord now; the officers of the churches and lay members have also been laboring with the subject of Tracts and visiting from house to house; many young men are among the converts, who are the hope and strength of the western churches and country, several courses of seasons have been preached at particular places, and they have been frequently invited to meet their pastors in a familiar and pleasant manner at their pastor's houses, all of which have been attended with beneficial results. There has been an unusual degree of good feeling existing among the ministers and Christians of the different denominations. The evangelical ministers (with a few exceptions) hold a regular monthly meeting for conference and consultation on the religious state of their congregations, and to devise the best means of doing the most good; these meetings are productive of the happiest results. During the past six months there have been added to the Methodist churches about 300, Baptist, 75, St. Presbyterian, 35, 2d do. 80, 3d do. 20.

"The 3d Presbyterian Church has but recently been organized, and is yet without a house of worship. There is still considerable feeling manifested among the impenitent and many an earnest exhortation to the people of New England, and of Boston, to what he says, 'hath been much talked of, but little hath been done in it, that is, reformation! reformation!' He speaks of the sins of pride, profaneness, worldliness, and general society and iniquity, which prevailed, but the only sins which he particularizes, are the following:—

LANE SEMINARY.

The last catalogue of this institution shows the number of students to be 66, viz: senior class 27; middle class 16; junior class 23; out of the regular course, 3. The first considerable donation in money to this Seminary, was \$5000, given by Ebenezer Lane, a Baptist minister of Portland, Me. The professor, ship of Theology, of 30,000 dollars, was subscribed by Arthur Tappan, of New York; the professorship of Church History, of 15,000 by citizens of Philadelphia, Ambrose White giving 6,000; the professorship of Biblical Literature, of 15,000 dollars, by citizens of New York, Gen. Stephen Van Rensselaer giving 1,000; the professorship of Sacred Rhetoric, by citizens of Boston chiefly, John Tappan giving 7,000. Two of the professorships are now entirely lost, through failures in business. The Library contains 10,000 volumes, the means of procuring which were raised in New England and New York. The buildings cost 35,000 dollars, the greater part of which was collected in New England and New York. The land (60 acres) estimated at 6,000 dollars, was given by Rev. James Kemper and two sons, of Lane Seminary Church.

We gather the above facts from a statement of Dr. Stowe, which appears in the *Watchman of the Valley*—the statement being made with a view to correct an impression which has been conveyed by a recent attempt on the part of the Old School Presbyterians to claim the funds of the Seminary.

REPUTATION IN NEW YORK.

Some sensation has been produced in New York by the sudden and bold avowal of the infamous doctrine of *reputation*, by the Secretary of State, Mr. Samuel Young. The avowal was made in a communication from the Secretary to the Chairman of the Judiciary Committee in the Senate, in which he declares that a large amount of the bonds issued by the State, *is under neither moral nor legal obligation to pay!* The ground of this extraordinary opinion is that the acts of the Legislature, authorizing the bonds in question, were passed by a simple majority of votes, instead of two-thirds, as the Secretary contends the Constitution requires. Having—to his own satisfaction, though not probably to the entire satisfaction of every one—proved that the bonds were unconstitutionally created, Mr. Young makes the following declaration, which in some other than these days would sound very strangely:—

"Millions of outstanding stocks are now depending on the State, which were created by laws in clear and direct hostility with the plain provisions of the constitution. These laws were null and void from their inception, and cannot be sustained by any of the theories of the *affirmation of their ostensible demands*."

We are astonished at the avowal, in such a quarter, of a doctrine which would better have been a heathen nation or a people who had never been taught the first principles of morality. The *Journal of Commerce* says:—

"Even if Secretary Young were right on the question of constitutionality, on which point every Legislature for many years past appears to have differed from him, practically at least, he does not see how this avowal would affect the morality of the case. Have not the people of the State, through their Representatives, received the money, and expended it for such purposes as they thought proper? This is enough, in some respects he is worse, for he adds hypocrisy to plunder, which the robber does not. He abuses confidence, which the robber does not. He violates faith, which the robber does not. We are ashamed of Mr. Young, the man who has been so often called the moral reformer of the State. We hope a *reputational* would never dare to show his face in the State of New York. Least of all did we expect that such a moral monster (as a *reputational*) would be found in any responsible public station within this Commonwealth."

GEN. SCOTT ON SLAVERY.

In the prospect of his nomination to the Presidency, Gen. Winfield Scott has, on two or three occasions, very freely communicated his sentiments on matters affecting the public interests. He has now, in reply to inquiries, written a letter to the editor of the *Danville* (Virginia) Reporter, in which he gives his opinions pretty fully on the subject of domestic slavery. As a southern man, and a distinguished public man, and withal as a very probable presidential candidate, the community are interested to know his sentiments, which, in brief, are as follows:—He thinks Congress has no authority to touch the relation of master and slave in a State; but that in the District of Columbia, Congress has power to legislate at discretion, with the consent of the owners, and on payment of "just compensation." He conceives, however, that it would be dangerous to both races to touch the subject even in the District, in co-operation with the legislatures of Virginia and Maryland. He thinks Congress is bound to receive and consider petitions relating to slavery, but that such petitions have been productive of irritation in the Southern States, and that they have retarded emancipation. He owns no slave, but blames no master for not liberating his slaves, because he thinks the happiness of the slave would not be promoted by it, unless the operation were general, and under the auspices of prudent legislation. But he is persuaded that it is a high moral obligation of masters, and slave-holding states to employ all means, not incompatible with the safety of both colors, to

ameliorate slavery to extermination. He considers interference from without the Slave States, hurtful to the progress of amelioration, as it may be fatal to the lives of multitudes. The work, he says, cannot be forced without such horrid results. He regards the advantages which have resulted to the African race, in making them acquainted with the arts of civilization, and in bringing them under the light of the gospel—as a compensating benefit for the evil of slavery; and suggests that it may yet be within the scheme of Providence, that the great work of spreading the gospel in Africa, is to be finally accomplished by the black man restored from American bondage.

THE SABBATH.

We are happy to see by notices in the Boston papers, that the Rev. Dr. Edwards continues his labors on the subject of the Sabbath. The increasing interest which is awakened in numerous places on this subject, and the cessation of various kinds of Sabbath-breaking, which have heretofore been practiced, by many, promise much, not only to the cause of the Sabbath, but to the cause of civilization, and to the work to which Dr. Edwards has been called, and he should have the prayers of the church continually.—N. Y. Observer.

The suggestion above, in respect to the prayers of the church, is well-timed. The work in which Dr. Edwards is engaged, is peculiarly the work of the church, and his hands will continually need to be upheld by the prayers of those who will be heard by the Lord of the Sabbath. By such labors and such prayers, will the time be hastened, when on this blessed day of grace and mercy there shall be joy and gladness, prayer and praise, and growth in divine knowledge, and communion with saints in every place; when all men shall follow "the Sabbath," and it shall be a sign by which all may know that the Lord is their God.

THE LEGISLATURE.

After a session of about eighty days, our State Legislature was adjourned, *sine die*, on Saturday morning last, at 5 o'clock, having been in session all the previous night. What has been accomplished in these eighty days, it would be difficult at once to tell. No small part of the time has been occupied in changes of policy which have been incident to the change of the Executive—"new lords, new laws," being a maxim which, in the practice of our political parties, has acquired almost the authority of a statute. Much time has also been spent in fruitless attempts to carry this war of change into the Constitution itself. That noble instrument has not yielded, however, in a single instance, to the restless spirit of the times. It still stands, a boundary which the destructive changes in State policy have been effected, but they have had too much reference to mere party ends, to promise a great deal for the public good. It is to be hoped, nevertheless, that the session has not been entirely in vain, and that some of its acts will conduce to the general benefit; although it is probably true that if they had done less they would have been better.

MARINE'S CHURCH.—We are happy to be able to state, that through the mediation and advice of the Council recently called by the *Marine's Church* in this city, the difficulties which have existed in that church have been amicably adjusted, and that the prospects of that church for usefulness have never been more encouraging.

POPE AT THE WEST.—A new paper has been started at Cincinnati, called the "Beacon," designed to resist the aggressions and strides to corruption and power on the part of the Roman Catholics in this country, and particularly at the West. The first number contains an able address of Dr. Stowe, of Lane Seminary, delivered at a recent meeting in Cincinnati for the formation of a Protestant Association.

UNION THEOLOGICAL SEMINARY.—We have received the Catalogue of this institution, located in the city of New York. There are, as it appears, 104 students, viz: 6 resident ladies; 20 in the senior class; 20 in the middle class; and 41 in the junior class. The number of alumni is 82. The faculty of this seminary now consists of Henry White, D. D., Professor of Theology; Edward Robinson, D. D., Professor of Biblical Literature; and Abaalon Peters, D. D., Professor of Pastoral Theology and Church Government. The Seminary has been in operation five years, and has a library of 16,000 volumes.

THE LORD'S DAY.—An association has been formed in Charleston, S. C. for promoting the due observance of the Lord's Day. The constitution, as published in the *Charleston Observer*, declares the object of the association to be—to call the attention of the Christian public, through the medium of sermons, public meetings and publications, to the privileges and duties of the Christian Sabbath; and to adopt such other measure, consistent with scriptural principles, as may lead to its due sanctification.

NEW PUBLICATIONS.

The Karen Apostle, or Memoir of Ko Thah-Bun, the first Karen convert, with notes concerning his nation. By Rev. Francis Mayne, Missionary to the Karens. First American edition, revised by Prof. Ripley, of Newton Theol. Seminary. Boston: Gould, Kendall, & Lincoln. 153 pp. 16mo.

We have in this little volume the life of a remarkable convert from heathenism to Christianity, who afterwards became an apostle to his brethren. It was through Ko Thah-Bun that the Baptist mission in Burmah became acquainted with the Karens, the mountains and the people, and a mission was organized. He had been a robber and a murderer, being committed more than thirty murders, and being converted was converted and baptized in 1828, then 50 years old, and immediately after his baptism became a teacher and preacher to his countrymen. He continued his missionary labors faithfully and successfully till his death, which occurred in 1840.—The volume contains much valuable information respecting the Karens, their origin, their persecution by the Burmese, the success of the mission among them, &c.

Congregational Order.—The Ancient Platform of the Congregational Churches of New England, with a Digest of Rules and Usages. Compiled, Middlebury: Edeis Hall. Sold in this city by Crocker & Brewster.

This work seems to have had its origin in the General Association of Connecticut, in which body a committee was appointed for the purpose. The Committee consisted of Leonard Bacon, D. D., David D. Field, D. D., and Rev. Timothy P. Gillet. The design of the work is to present an outline, as complete as possible, of

the actual polity and usages of the Congregational Churches of New England—but particularly of Connecticut. It has evidently been prepared with great care, and by competent men, and will be found a useful compendium of knowledge on the subject of Congregationalism. There is, no doubt, need of such a work, and an extensive circulation of it may tend to give greater stability to the principles of Congregationalism, and prevent Congregationalists from running away with Congregational order.

A Discourse against Modern Oxford Theology. Delivered at the opening meeting of the Theological School of Geneva, Oct. 3, 1842, by the Rev. J. H. Merle D'Aubigne, President with an Introduction by Rev. E. Bickerton, Rector of Wallon, Herts. Baltimore: N. Hickman. Sold in this city by T. H. Carter & Co.

The same discourse which we have already noticed, as it appeared in another edition, under the title of "Puseyism Examined," with an introduction by Dr. Baird. To this edition is prefixed an introduction by the celebrated Edward Bickerstaff.

Life and Opinions of the Rev. William Milne, D. D. Missionary to China, illustrated by Biographical Annals of Asiatic Missions, by Robert Milne, New York: D. Appleton & Co. Sold in this city by Sarton, Peirce, & Co.

This—which is a work of great interest and permanent value—has been several years before the public, and has, we doubt not, been productive of much good, both in imparting information concerning China, and in exhibiting the life and character of Milne, who was a second Protestant "messenger of the church" to that empire, the portrait of a model Missionary. The present aspect of China will be doubt create a new demand for this volume, which we are glad to see is published at the low price of 25 cents.

Capital Punishment.—The Argument of George B. Chatter, in reply to J. L. O'Sullivan, Esq

STANDARD THEOLOGICAL WORKS.
LUCIAL. Religious Books, etc. Published by
 CHARLES L. LUTTER, at Washington
 Square's Resources in Palestra, 3 vols., 8vo.
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 etta, Isabella Whitman, Mary Jane Graham, Rev. J.
 Emerson, John Townsend, Elizabeth McFarland,
 etc.
 (Working Works by the Abbots—)
 Rev. Jacob Abbott's Young Christian, Currier Stone,
 etc.

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A WEEKLY PAPER FOR YOUTH.
THE YOUTH'S COMPANION is a small, juvenile paper published by N. WILLIS, at the Office of the Boston Recorder, No. 11, Cornhill, Boston. *Price the Dollar in advance.*
This paper commenced in June, 1872, and has had a steady increase of subscribers ever since. It is intended to interest Religious and Moral Improvement, while increasing and impressive to Children and Youth. The articles it contains are mostly in the narrative form, and are generally chosen under the following heads—*Narrative, Religion, Morality, History, Poetry, Biographies, Natural History, Bug and Bird Life, The Library, The Treasury, The Sabbath School, Learning, Education, Fables.* Many of these articles are illustrated by Pictures.

The Youth's Companion has been often used in Sabbath Schools. The teachers had in almost every number something to read to the scholars.

to Parents, as a paper that will be and will be improving the
of the children, and in cultivating in their minds a
for reading."

From the *Hartford, Ct., Congressionalist*, of 16th January, 1840.
"We are glad to see that you are not only a friend
to the notice of parents, who may wish to receive a new
paper exclusively for the benefit of their children, a handsome
the sheet contains a variety of interesting articles, by
Wills. We have cast our eye over several of the recent
and find them to be of a high order of merit. They
impress the imagination of truth and piety on the infant mind."

From the *Ohio Observer*, of August 29, 1840.
"We have just received a copy of the *Parents' Friend*, and that we
have received, we judge it to be worthy of the commendation
between upon it, which we have seen in the *Parents' Friend*."

From the *Transit*, of Dec. 26, 1840.
"YOUNG'S COMPANION.—This little weekly visitor new
to us, is a most interesting and useful paper. It contains
thousands of boys and girls, who listen to its counsel, and are
guided by its instructions. No better gift can be put into the
hands of a child, than a copy of this paper. It is a most
commendation of a new year, to enter the Youth's Com-
panion."

From the *Freemant Chronicle*, of Nov., 1841.
"YOUNG'S COMPANION.—Among all its rivals, we must
rank it as the most interesting and useful paper for whom it
intending being judge—it equal."

OPINION OF SUBSCRIBERS.

[illegible]

10, Boston. March 9

POETRY.

(For the Boston Recorder.)

ELEGIAC LINES

ON THE DEATH OF MISS CAROLINE KUNICE SMITH.

Oh! how inscrutable the ways of God,
When on our race he brings affliction's rod!
How deep the agony that fills the heart,
When friends and kindred at death's summons part!

How poor the joys that human passions crave,
When wealth and honor ponder at the grave!
How frail the beauty of the liveliest flower,
That lives, and shines, and dies, in one short hour!

Oh! what and teachings come, like wisdom's breath,
When dearest joys, touched by the hand of death,
Pass from the sight, and bid the tearful eye
To view, in faith, a better world on high!

A better world! 'Tis God's most holy plan,
For heaven's pure joys, in time, to try frail man;
To make in earth's involving, darkest night,
A future being, and a perfect light!

How highly blest the heart that truly sees
In time's afflictions, and in death's release,
And learns to bow submissive to His will,
Who governs every good and every ill!

The kind affections wake and cherish here,
By friends indulgent, or by kinder dear;
More deeply conscious feel the parting scene,
When hearts are holy, and the thought serene;

Like fading sun-light in the western sky,
That fades so softly from the gaze's eye,
No cold, unbroken and unending night,
Shall quench or dim the light of life's bright;

A better dawn and a clearer morning
The soul shall bless, and heaven's high courts adore;
Such cherished hope will cheer the Christian's pain,
For there, together, friends shall meet again;

And tears and sorrow shall be wiped away,
In life immortal—happier's unending day;
So fair, so good, so bright! what words can tell
The loss of those who knew and loved so well!

To check a sigh, or draw a glancing tear?
There is a fountain, at whose living spring
Faith gains new strength, and hopes new promise bring.

'Tis meek religion, in high mercy given,
To lead the soul, and point the way to Heaven.
Like some fair flower that gives its varied hues,
When more than bloom reflects from glittering dews;

Inviting joy to see so fair a thing
The child, and pride, and ornament of Spring,
So was the loved one to her parent's eye
Ere the cloud closed the heavenly sky;

An intellectual blossom bright and fair—
A sister's solace, and a brother's care;
Blest consolation, that the honored dead,
Through all her days, in virtue's footsteps led;

More good to do, and better thought inspire;
Wide to diffuse all happiness around;
Where care might come, or sorrow might be found.

The loved companions of her happy hours
Will long remember all her varied powers;
None, more than she, the winning smile e'er knew,
To please the many, or to charm the few.

Her last, long journey of this life now o'er,
Her gentle voice and happy smile no more,
Shall tell the tale of life's elusive dream,
For her's is now, in heaven, a brighter theme.

Come, kindred, friends, companions, gather near,
Give to her worth the tribute of a tear.

MISCELLANY.

ELIZABETH FRY.

Elizabeth Gurney was the third daughter of Mr. John Gurney, Marham Hall, county of Norfolk, (England). She was born in 1780, and as her mother died soon after, this young girl was subject to little control. Her father was very indulgent, and, though belonging to the Society of Friends, he was not very strict in restraining her. When she was a child, she was very fond of her own sect. Elizabeth was very handsome, and her birth, fortune, and education, entitled her to associate with the best of society. She went to London when she was seventeen, and mingled in all the gay amusements, which the capital afforded. Still, she showed, even at that age, an ardent wish to improve herself, and do every thing which this new scene presented. Soon after her return, the family were visited by some of their Quaker connections, who were deeply imbued with the pious spirit, that has so often been exhibited by the devout of this sect. Elizabeth's mind was awakened, and her heart changed. She adopted the plain garb of the Friends, gave up all amusements, and thereupon devoted herself to doing good. Her first plan of action was to open a school, in her father's house, for poor children. This young and lovely girl went out and gathered from the abodes of poverty, from the lanes and fields, twenty-four of these destitute little beings, whom, day by day, she instructed and comforted. What a beautiful example for young ladies!

In 1800, Elizabeth Gurney was married to Mr. Fry, a gentleman of the most estimable character, who aided her by her excellent plans, and generously allowed her a considerable sum for charities; and more than this, he was willing that she should devote the greater portion of her time to these missions of charity. It was while engaged in such, comparatively, hearing of labors of love, that Mrs. Fry, bearing of the numerous prisoners in Newgate, resolved to relieve them. He attempted to dissuade her. "You are so disgusted with their behaviour and language," said he. "I am almost afraid myself, to enter their apartment—they are so vile."

"But, madam, if you are determined on entering this den of iniquity, pray leave your purse and watch behind," said the governor.

"I think that I am not afraid; I do not think I shall lose anything," replied this heroic woman.

She entered an apartment of the prison, in which sixty women, the condemned, and those who were awaiting trial, being all huddled together, with many children, who were thus brought up in the school of vice. The cries and curses of those poor little victims of their parents' crimes, added the darkest shade to the dreadful picture, which met the pitying eyes of this angel of mercy. The astonished inmates of the prison gazed on her, as though she were indeed an angel. The pure and tranquil expression of her beautiful countenance soon softened their ferocity. It has been remarked, that if virtue could be rendered visible, it would be impossible to resist its influence. In Mrs. Fry, virtue seemed indeed embodied so lovely and attractive was the manner of her benevolence; and this may account

for the influence she once gained over this host of abandoned creatures, who had seemed worse than savages. She addressed them in the most gentle accents. "You seem unhappy," said she; "you are in want of clothes; would you not be pleased if some one came to relieve your misery?"

"Certainly," said one; "we need clothes." "But nobody cares for us; and where can we find a friend?" said another.

"I am come to serve you, if you will allow," said Elizabeth Fry. She then went on to express her sympathy for them, and offer them hope, that they might improve their condition. She did not say a word about the crimes they had committed, nor utter any reproach. She came to comfort, and not to condemn them. When she was about to depart, the women thronged around her.

"You are leaving us," said they; "and you will never come again."

"Yes, I will come again, if ye desire it," she replied.

"We do so!" was echoed round the apartment.

In a short time, Mrs. Fry made her second visit, and intended to pass the whole day. The doors were closed and barred, and she was left alone with the prisoners. "You must not suppose," said she to them, "that I have come without being commissioned." She raised her right hand, and brought her finger to her forehead, and said: "This book, which has been the guide of my life, has brought me to you. It directed me to visit the prisoners; to take pity on the poor and afflicted. You are afflicted. I am willing to do all in my power to relieve you; but all my efforts will be in vain, unless you help. Are you willing to read a few passages from this book?"

They assented; and she read from Matthew 20 the parable of the Lord of the vineyard. When she came to a man who was hired at the eleventh hour, she paused a moment, and then said, in a gentle, but impressive tone, "The eleventh hour now strikes for you, my friends. The greater part of your lives have been lost; but Christ is come to save sinners."

Some asked who Christ was? Others said that he had not come for them; that time was passed, and they could not be saved.

Mrs. Fry replied, that Christ had died to save sinners; the poor and afflicted, in particular, he invited to come to him, for he had been poor and afflicted.

She then read the whole of the parable, and during this visit, laid the foundation of a most happy change in that gloomy prison. She soon obtained permission to establish a school for the children of those poor women; and when she saw how joyfully their mothers acceded to her proposal of giving religious instruction to their little ones, she felt sure of success.

The woman whose maternal affection was so strong, and who was so wholly lost to virtue and duty, was now, by her words of peace and acts of love, the most turbulent and perverse temper, and even taming the violence of the unruly tongue, which it would seem only a miracle could have accomplished.

The reform was most astonishing; and thanks to her perseverance, and the years she has devoted to this pious undertaking, has been the better class of women in the female department of this prison. The influence of virtue has prevailed; and many wretched beings have found Newgate an asylum of repentance and heavenly hope.—*Mad. Ade's History of the Quakers.*

MEMBERS OF CONGRESS LEAVING PUBLIC LIFE.

We read, in the political papers, that quite an unusual number of the members of the last Congress refused to present themselves as candidates for re-election. In some cases doubtless, this is owing to despair of success; but in many others, it seems to be a voluntary withdrawal from the political arena. And among those who are the first to leave, we see the names of many whom, for the good of the country, we should most desire to see in the halls of Congress. We are not at all surprised therefore that so many, driven away by disgust of their public position, are coming back to the quietness of private life. Not a few of their desire to serve their country—not by the aid of a national position, some degree of which inhabits the bosom of nearly every man, suffice to keep them any longer members of a body which they feel has lost the respect of the Nation, and over which the good influences they would exert seem to be almost powerless.

But is there no remedy? None, it seems to us, except in the Grace of God, and the power of his Spirit, for so long as the Slavery of the South, and the Half Barbarism of the West are represented at the Capitol, and make themselves the governing influence there, we have no security against the daily occurrence of scenes at which every honest cheek must blush with shame and indignation. Let every Christian then pray and labor for the redemption of this land. Let us endeavor to do our duty, and let the Lord will the best of our rulers with His own Spirit, so that the life and hateful passions which political life so often engenders, may no longer dwell therein; so that they may no longer submit themselves to the control of party policy and personal ambition, but ask only and always, what the best interests of the nation demand. We do desire to see some little manifestation of Christian piety in the public conduct of our legislators and rulers; for independence of judgment and action; for what is the difference, we ask, between the kingly despotism of the East, and that Despotism of Party which condemns and excommunicates every man who dares, on any question whatever, to think and act for himself.—*Hartford Religious Herald.*

REVIVAL OF THE AFRICAN SLAVE TRADE.—An atrocious case of kidnapping on the western coast of Africa has just been brought to light. A British born subject, who had served under Colonel Nicoll's command at Fernando Po for several years, has been seized by the notorious pirate and slave dealer, Pedro Blanco, and, with a cargo of 340 slaves, transported to Cuba, where he is now being sold. The fugitive was sold into slavery. Fortunately, the fugitive, with which he spoke English, attracted the attention of an English family, through whom he gained access to the ear of the British Consul, and eventually to his release. He has arrived in this country in a state of great destitution; but his case having been made known to the Admiralty by Colonel Nicoll, directions have been given to take care of him till he can be sent back to Africa. It will now be seen whether such an outrage as this can be committed in defiance of British law and British power, with impunity—whether the present government of this country is able to extend its protection to the Queen's subjects in its own colonial possessions, and, if able, willing to protect them, though guilty of an African sin. Unfortunately, the British Consul at Fernando Po is known as a wholesale slave-dealer, but also as a large and profitable customer of a certain London mercantile firm, whose influence, it is to be feared, will be exerted to screen their infamy from punishment.—*London Patriot.*

CHARLESTOWN FEMALE SEMINARY.—The next term of this institution will commence on Wednesday, the 10th of April next, and continue 17 weeks.

A few young ladies will leave the Seminary, by the Domestic Department and from that with Mr. R. and their rooms will be engaged at No. 100, South Street, in the Department where the house work is done for the ladies themselves, and fifty or sixty more the work is done for them, including Rent, Fuel, Light, and other expenses.

Apply by letter or otherwise to the subscriber, No. 84 Main Street, CHARLESTOWN, or to the Trustees, Messrs. J. S. DAY, Secretary, and J. S. DAY, Treasurer, at No. 100, South Street, Boston.

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SPRING FEMALE SEMINARY.—The next term of this institution will commence on Wednesday, the 10th of April next, and continue 17 weeks.

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KEELEY ON THE HUMAN TEETH.—A Popular Treatise on the Human Teeth and Dental Surgery, by J. C. KEELEY, M.D., of New York. Published by JAMES MUNROE & CO., 124 Washington Street, Boston.

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SPRING FEMALE SEMINARY.—The next term of this institution will commence on Wednesday, the 10th of April next, and continue 17 weeks.

A few young ladies will leave the Seminary, by the Domestic Department and from that with Mr. R. and their rooms will be engaged at No. 100, South Street, in the Department where the house work is done for the ladies themselves, and fifty or sixty more the work is done for them, including Rent, Fuel, Light, and other expenses.

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